

سورة الملك

The Sovereignty

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The compilation of this work is an attempt to document the linguistic definitions of words and verbs, some tafseer commentary, and the explanation done by Ustadh Nouman Ali Khan in his “Quran: Cover to Cover” project at Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

سُورَةُ الْمُلْكِ

As we start this large section of Quran involving the most number of Makki Surahs you’ll notice a completely different flavor. Makki Surahs have their own style, their own personality and these Surahs are unique in the Quran, their vocabulary for students of the Quran is also more difficult. Once you enter the 29th Juz all the way to the end of the 30th Juz most unique vocabulary in the Quran can be argued so it’s more challenging in that sense. Also a lot of short Ayahs have been used that have very heavy meaning so they require quite a bit of discussion.

Even though that is the case, I'll do my best to keep the conversation flowing and not having as much social commentary when we go through these Ayahs, because the beauty of these Surahs is really appreciated when you understand the flow of how the conversation is progressing. Surah Al Mulk is probably the chief Surah in the series of Surahs.

Ayah 1

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

Muhsin Khan

Blessed is He in Whose Hand is the dominion, and He is Able to do all things.

Nouman Ali Khan

How blessed is the one and may the one be blessed the one in whose hand all the minion remains in whose hand all kingdom and all ownership is and he is in complete control over all things.

تَبَارَكَ — Is a past tense verb. It can be used to declare facts and it can also be a statement of supplication. So May he be blessed and also, he is blessed. This is a statement basically of the universality of ALLAH's dominion and ownership and authority and this is the starting point of Imaan. Our

belief and divinity begins with ALLAH has control over all things. And when someone has control over all things, then in the worldly sense we say power corrupts and absolute power corrupts [an axiom]. But in the sense of ALLAH تَبْرَكَ الَّذِي يَدُهُ الْمَلَكُ his control and everything being in his command is actually full of blessing.. He himself is full of Barakah. Barakah is Az-Ziyadatu fil khair, we talked about this at the end of Surah Rahman when something is good there's Khair when there is more increase in good than you expected it then that's Tabarak or Barakah. ALLAH is saying, the one who controls all things has the power to bring good out of things like no one else. So you and I think, the world works in cause and effect – I do this then this happens but in addition to this there's an unseen formula and that's Barakah of ALLAH that empowers and that's behind all things. When that Barakah empowers something, then the results of it and the good that comes from it is beyond anybody's expectation.

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ And he is in complete control over all things.

Ayah 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ
الْغَفُورُ

Muhsin Khan

Who has created death and life, that He may test you which of you is best in deed.
And He is the All-Mighty, the Oft-Forgiving;

Nouman Ali Khan

The one who created death and life so that he may test you which if them is best or better in terms of deeds and he is the ultimate authority, the exceedingly forgiving.

This is actually very powerful because it organizes Muslim consciousness. The first thing for us is not life; the first thing for us is death. That's the initial state and we are brought out of death into life. First the body of Adam(as) is created, that's dead soil and then life is blown into it. Death was made first and then life came into it. Our original state is not of being alive; our original state is that of being dead.

So life itself is an additional gift, the second phase of our creation.

لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

– so that he may test you which of them is better in terms of deeds. There's a comparison among each other we're all given the same facilities. There are people that are given similar opportunities in life and some take full advantage of them and some don't. Like Abu Jahl and Umar(r) have a lot in common personality wise, opportunity wise, social status wise even in the eyes of Prophet ﷺ, also ALLAH saw the potential of

Abu Jahl أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ ۖ أَوْ أَمَرَ بِالتَّقْوَىٰ ۖ ۝۱۲ – These

Ayah were for Abu Jahl. Did you see if he was committed to guidance how awesome it could have been. He would have commanded to Taqwa which became Umar bin khattab(r) but ALLAH saw the potential in Abu Jahl also. It was there but it wasn't ever actualized. So ALLAH says he gave you death and life, which one of you does his best in terms of actions and he is the ultimate authority, the exceedingly forgiving.

Ayah 3

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوُّتٍ
فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾

Muhsin Khan

Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: "Can you see any rifts?"

Nouman Ali Khan

The one who created seven skies layered one on top of the other, you're not going to find in the creation of exceedingly merciful any discrepancy then turn your eyes back do you see any crack, any tear any blemish in the sky?

This is the only name of ALLAH that comes as a substitute of ALLAH itself. The only name that comes as a substitute is Ar-Rahman in the Quran. No other name of ALLAH comes on its own as a standalone.

ALLAH says you won't see in the creation of the ultimately merciful, the exceedingly merciful any kind of discrepancy.

تَفَوُّتٍ

Is actually when two things have different quality or they differ in quality, something is better something is

worse. ALLAH says in the creation of ALLAH you're going to find consistency, you're going to find creativity; you're not going to find flaw.

فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِنْ فُطُورٍ Then turn your eyes back , look back and this is not just towards the sky, but specifically the sky which is created. Look around at the sky, did you see any crack? فُطُور is like a crack going down like a vertical rip or a tear that's called فُطُور . The length of it is more than the width of it when it tears like that.

Ayah 4

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Muhsin Khan

Then look again and yet again, your sight will return to you in a state of humiliation and worn out.

Nouman Ali Khan

Then turn your eye back, the second time around the same way, your eye will come back to you exhausted and it's going to be extremely exhausting.

خَاسِئًا – means to shoo away something. Like your eye
wont want to work with you anymore, its

exhausted. حَسِير is another word for exhaustion. The
extreme, the nth degree of exhaustion is actually حَسِير in
Arabic. Not just for حَسِر but for exhaustion also.

The idea here is that human beings are supposed to exhaust
themselves in pondering over creation. This is an
important exercise. One of the things I like in Texas is
fishing. You go on a boat not to catch a fish but to sit there
and stare at the sky and do zikr. You catch a fish two hours
later but you get time to think, you ponder. The idea of
just staring at the sky, how much it can open your own
mind. We don't have time for that anymore. We're busy
on the earth. We barely even look up. We live in a
concrete world, we've got subways, buildings, no ones got
time to look up. You don't even look at this marvelous
creation. And there's something special about this sky.

Something special about staring at the sky, recognizing the grand power of ALLAH.

Ayah 5

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

Muhsin Khan

And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils), and have prepared for them the torment of the blazing Fire.

Nouman Ali Khan

We have already beatified the lowest sky with stars and we made them a means of firing at, stoning, pelting the devils and we have prepared for them a punishment of the blazing flame.

أَدْنَا means to be close. Like we say in Arabic whose translation goes like fruits that are mature, they're lowered, they come down, their approachable. So the approachable sky, meaning the first sky. ALLAH just said in the previous there are seven layers of the sky. So the lowest one of it was beautified with مَصْبِيحٍ which comes from مِصْبَاحٌ which means lamps. ALLAH's way of saying he put lamps all over

the first sky. Lamps here refer to the stars. And so we're learning that stars are decoration for sky number one.

There are seven skies and the most powerful telescope we have now that peer into the depths of the universe still see stars. As far as you see stars, you're still looking at sky number one.

وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ

– and we made them a means of firing at, stoning, pelting the devils. Some parts of this is mentioned in Surah Jin, Surah Qaf that the Shayateen try to steal information from the Angels. The angels have an entire platoon, they have like an entire entourage that deliver sacred information from the seven heavens to the earth to prophets or whatever execution of the affairs. The Angels are going to do ALLAH's work on the earth, and the Jin try to steal it in the sky but when they try to steal it, the angels have basically anti-aircraft, anti-jin missile that they shoot at them and these are the shooting stars. Their fired at them and they run. So this entire scene is left ambiguous and Surah Jin will open the subject, when the Jin describe themselves how they get shot at.

Someone asked a muslim scholar, how are the Jin going to be burning in hell fire when their made of fire, so the scholar took some dirt and threw it in the guys eyes, and then said your made of dirt did it hurt.

Ayah 6

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيُسَّ الْمَصِيرُ ﴿٦﴾

Muhsin Khan

And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that destination.

Nouman Ali Khan

And for those who've disbelieved in their master, their punishment is Jahannum, what a horrible place to go back to.

Ayah 7

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾

Muhsin Khan

When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.

Nouman Ali Khan

When they're about to be thrown in it, they will hear its braying and then it explodes in steam.

^{٢٩}شَهِيْق is used for donkey braying. When you load a donkey with too much load and it makes a violent noise, that's called شَهِيْق . Its as though the hell fire is being fed and its making this ugly noise and its compared to that. These kind of words are used because the arabs had these animals. So when a Kafir hears these horrifying Ayahs and next time hes riding his donkey and he hears the bray of the donkey, hell fire is going to flash in his mind. The word association that Quran made, changed the way they looked at things. When a Kafir or a believer are travelling in a dessert, their looking at mostly the sky and ALLAH says stare at the sky, find a crack. He's experiencing what ALLAH is telling him.

فَوْر means immediacy something that happens immediately. Here it refers to steam, it just jumps out, pops out. When you have a boiling kettle and you put something in it, it makes a sound and then the steam just

jumps out, that's وَهِيَ تَفُورُ. The image is given as though when someone is thrown in, there's a loud braying sound and steam just pops up.

Ayah 8

تَكَادُ تَمِيزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ
نَذِيرٌ

Muhsin Khan

It almost bursts up with fury. Every time a group is cast therein, its keeper will ask:
"Did no warner come to you?"

Nouman Ali Khan

It is almost about to erupt in anger, every single time a huge group of people is being thrown into it, its guardians, no warner came to you?

تَمِيزُ Means to separate but there's an expression in Arabic whose transation goes like somebody erupted an anger, they couldn't hold it anymore. The hell fire has this rage and the person being thrown in it is like a victom to an angry animal and its almost about too just completely explode.

سَاهِمٌ خَزَنَتُهَا

Its guardians. Guardians that were mentioned in Surah Tahreem. Those same guardians are mentioned in this very next surah.

Their asking them **أَلَمْ يَأْتِكُمْ نَذِيرٌ** no Warner came to you, you weren't given graphic description of this, you hear that donkey braying noise, you weren't told about that? This

statement is very heavy, what is a **نَذِيرٌ** , **نَذِيرٌ** is a messenger

but the book is also a **نَذِيرٌ** . Vast majority of muslims don't even know the warning. They don't know how ALLAH is warning us of the serious nature of hell fire. We aren't supposed to feel safe from the hell fire, because if we were, ALLAH wouldn't have told us to protect ourselves from it.

Ayah 9

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنَّا أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾

Muhsin Khan

They will say: "Yes indeed; a warner did come to us, but we belied him and said: 'Allah never sent down anything (of revelation), you are only in great error.'"

Nouman Ali Khan

These Kuffar people say, yes a warner did come to us, we just considered him a lie, and we said ALLAH didn't send anything down, you people, you religious close minded, conservative, backward, unenlightened types, you're the ones holding society back, you're just confused and lost, you need to open up your mind.

Ayah 10

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾

Muhsin Khan

And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"

Nouman Ali Khan

And they will say then, if we had only listened and if we had only understood and only applied our intellect we would not have

been from the people of the blazing, scorching fire (then they'll admit to their sin).

The first condition mentioned here is that of listening, the thing of it is this revelation, these messengers, they are of no benefit to a person until they are willing to listen. And after listening you will consider giving it some thought

Ayah 11

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾

Muhsin Khan

Then they will confess their sin. So, away with the dwellers of the blazing Fire.

Nouman Ali Khan

And then they admit to their sin, so take them out there, away and away, far far away for the people of hell fire.

The concept of admitting to your sin in duniya is called tauba, and when you admit your sin in duniya, you get closer to ALLAH, we saw this in the previous Surah.

Opposite to that is, admitting to your sin in the Akhirah and tauba means to turn back, on judgment day your

Ayah 12

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

Muhsin Khan

Verily! Those who fear their Lord unseen (i.e. they do not see Him, nor His Punishment in the Hereafter, etc.), theirs will be forgiveness and a great reward (i.e. Paradise).

Nouman Ali Khan

No doubt those who feared or were afraid of their master in the unseen, in private they will have forgiveness and a huge compensation.

بِالْغَيْبِ

Means two things, one that they were alone, so fear of ALLAH wasn't a public display for them, like in front of each other they are acting decently and in private they are somebody else. When nobody else can see them they have fear of ALLAH and second, they believed in the master that they couldn't see, they believed in they're رَبِّ and they feared him even though they can't see him.

Ayah 13

وَأَسِرُّوْا قَوْلَكُمْ أَوِ اجْهَرُوْا بِهِ إِنَّهُ عَلِيْمٌ بِذَاتِ الصُّدُوْرِ ﴿١٣﴾

Muhsin Khan

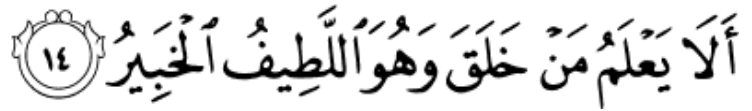
And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men).

Nouman Ali Khan

Okay keep your words secret or say them out loud, he knows well, he knows fully the nature of what lies in the chest.

There was a secret talked about in the previous Surah, the prophet was sharing a secret with the mothers of the believers with his wives. Now ALLAH says to all of humanity, **أَسِرُّوْا قَوْلَكُمْ أَوِ اجْهَرُوْا بِهِ**, even though these ayahs were makkan and those are madani, but the sequence of Quran after ALLAH divinely organized it has its own beauty. Keep your words secret or make them public.

Ayah 14



Muhsin Khan

Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything).

Nouman Ali Khan

Doesn't he know who he created? And he is subtle and has full news.

This ayah is very powerful if somebody appreciates what ALLAH is saying about himself and about us.

You buy a watch or a phone and you know its software, its operating system, you know all the setting and everything. But the guy who designed it, he knows the circuitry inside; he knows it at a different level. You live in your house, but the team that built it knows it better than you do.

Whoever makes something knows it inside and out. We know ourselves to an extent, ALLAH knows us and he claims saying let me show you an appreciation of how I

know you **أَلَا يَعْلَمُ مَنْ خَلَقَ** – doesn't he know who he created? How deep knowledge ALLAH has of his own creation, our own physical bodies, our own abilities, our own thoughts.

وَهُوَ اللَّطِيفُ الْخَبِيرُ – And he's extremely subtle, fully knowledgeable.

Ayah 15

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ
وَإِلَيْهِ النُّشُورُ

Muhsin Khan

He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection.

Nouman Ali Khan

He is the one who made the earth into a domesticated animal for you, then walk between his shoulders, play within its shoulders, and eat from its provision and at the end of the day, rides going to be over, you have to go back to him, to him is the final raising again.

ذُلُول – used for donkeys, cows, camels, animals whose backs are bent. It comes from a root word which means bending by a burden. **ذَلِيل** is someone whose brought low because you've put too much word and burden on them.

أَذْلَاءُ Is people that are lowered, it also means something that you step on, like a rug. ALLAH said he made the earth into a **ذُلُول** for you, a domesticated animal, not a wild horse. This earth itself ALLAH laid it down and domesticated for you, it behaves for you.

Imagine a little ant sitting on an elephants shoulders, it enjoys the smooth surface. ALLAH says the earth is a domestic animal and you get to walk between it. Figurative translation is walk between the ends of the earth but the words used here are shoulder and domestic animal, its imagery. ALLAH made it like that so that we can enjoy and ride it, live in it. We don't stay on an animal forever,

we get off sometime. This earth is like a journey, on an animal, we got on and we will get off at some point.

Ayah 16

ءَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾

Muhsin Khan

Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)?

Nouman Ali Khan

Are you feeling that safe that the one in the sky is never going to bury you in the earth? Immediately it starts vibrating

This is the opposite of the previous Ayah. How are you feeling safe that the earth doesn't start shaking? There's a saying in Arabic whose translation goes like – when a camel is running really fast, it leaves a cloud of dust. So for that they use the word **تَمُورُ**. ALLAH says how are you feeling so safe that the earth just won't start spinning out of control? When it does, you'll start sinking in it. And when you do, clouds of dust will start rising, how are you feeling

safe from that. For people who came before us, this was their punishment. ALLAH told us about Qaroon, literally his house along with him was buried underground, and those weren't foundation problem.

Ayah 17

أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ
نَذِيرِ ۝١٧

Muhsin Khan

Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning?

Nouman Ali Khan

Or are you feeling safe that the one in the sky is just never going to send you the fuel of the fire? Then you'll find out how he was as a Warner (how my warning was)

حَصْب — is fuel of a fire. When really hot winds have the power to enrage flames their called حَاصِبٌ. Sometimes, when the wind blows really fast, it burns off the crop off the face of the earth. Dry winds are used to push the fire,

there are wind warnings in open land states. ALLAH says there's a threat in the earth, this is another threat in the sky.

How are you feeling safe that he won't send some **حَاصِب** against you, some kind of violent wind against you?

Ayah 18

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾

Muhsin Khan

And indeed those before them belied (the Messengers of Allah), then how terrible was My denial (punishment)?

Nouman Ali Khan

And those who came much before have also lied, called it all a lie. Then how terrible was their outcome.

نَكِير — means something to become hard. How hard was their life after that, once they deny it. It also means how hard the difficulty I brought upon them was.

Ayah 19

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفًّا وَيَقْبِضْنَ مَا يَمْسِكُهُنَّ إِلَّا الرَّحْمَنُ
إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾

Muhsin Khan

Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Beneficent (Allah). Verily, He is the All-Seer of everything.

Nouman Ali Khan

Didn't they look towards the birds above them spreading their wings in a total straight line and then clinching them? Nobody's holding them except Ar-Rahman. No doubt he is in full view of everything.

صَفًّا

– means something that is straight. That's why we

say the word **صَف** for rows. Birds are called **صَفًّا** when they spread their wings straight, in a total straight line.

قَبْضَ – literally means a clinched fist, **يَقْبِضْنَ** means they pulled their wings in.

One of the grammatical nuances of this Ayah is **صَفَّتْ** is Ism Fi'l and **يَقْبِضْنَ** is Fi'l Mu'dareh. He didn't use the Ism of **يَقْبِضْنَ**, Ism is permanent and long and Fi'l is temporary. When we see a bird in the sky, most of the time it's spreading its wings and less time clinching. So that's why the Ism is used when they spread their wings and a Fi'l is used when they clinch.

Sometimes when we see the wind is very strong and the bird is still in the same place, in the air, its Ar-Rahman holding them there.

Ayah 20

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ

Muhsin Khan

Who is he besides the Most Beneficent that can be an army to you to help you? The disbelievers are in nothing but delusion.

Nouman Ali Khan

So is this your army, the army that comes to favor you? They're going to help you against Ar-Rahman? Disbelievers are nothing but immersed in a state of delusion.

The army here he's talking about is the Quraish and gang.

The Ayah began talking to the Kuffar, ALLAH says is this your army that's going to come and help you against me?

Didn't I just mention my armies and couple of my armies?

One of them being the wind and the other the earth where you feel so safe on.

Ayah 21

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ، بَلْ لَّجُوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾

Muhsin Khan

Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

Nouman Ali Khan

Is this the one that's going to provide you if he was to stop providing for you, No but the fact of the matter is that they have gone way deep in their arrogance and hatred.

لُجَج in Arabic is to go deep in some behavior لُج is used for deep ocean. ALLAH says they've gone very deep in their arrogance and their disobedience as a result of arrogance. They've gone way down the road and hatred نُفُور – to refuse something because you hate it. And they've gone way down that road of hatred.

Ayah 22

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

Muhsin Khan

Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a Straight Way (i.e. Islamic Monotheism).

Nouman Ali Khan

Then for the one who walks upside down on his face is this person more guided as compared to the one who stands up straight balanced, on a straight path.

مُكِبَّ is unusual language. كَبَّ means to fall on the face.

مُكِبَّ is when he's forcing himself to keep his face on the ground and walking, like as if he's sniffing the ground and walking. Animals always look down, only when they see danger, they look up. There are some human beings who live the life of animals, the only time they'll truly look up in the spiritual sense is when the danger of the Akhirah comes and then ALLAH won't let them look down. In Surah يس ALLAH says they're head are held back and their eyes are held open. Now ALLAH talks about the person whose head is down while in the beginning of the Surah ALLAH says look up, because the only aspirations, the only goals, the only activities, the only engagements this person has , has to do with dirt, with this world. Either with pleasure or wealth or status. When someone looks down and walks, he doesn't know what danger, what

obstacles are ahead of him while when he looks up, he knows what lies ahead. When the road is straight, you have a good picture of what lies ahead. The person who looks ahead knows where he's heading, his life has a purpose and with his head on the ground, he doesn't know where he's going, no purpose. We need to have goals set for duniya and akhirah. While we are here, we need to know what we can do for our deen.

Ayah 23

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

Muhsin Khan

Say it is He Who has created you, and endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give.

Nouman Ali Khan

Say he's the one that brought you up [created you] , and he made hearing for you, seeing for you, passionate hearts for you. How little you are grateful.

He's the one that created you in short means creating out of nothing. It also means to build up, to rise. ALLAH says he created you high to stand up tall not to stick your face in the ground. The words **أَفْئِدَةٌ**, **بَصَرٌ**, and **سَمْعٌ** are used in a sequence, because first you hear what is the path, once you hear about the path, you walk on it with your eyes open and then ALLAH mentions the heart because it needs to stay strong on this journey.

Ayah 24

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

Muhsin Khan

Say: "It is He Who has created you from the earth, and to Him shall you be gathered (in the Hereafter)."

Nouman Ali Khan

Tell them he is the one who created you and spread you out in the earth and to him you will all be herded eventually.

ذَرَأَ – means to create something without a sample, it also means to spread them out. All the human creations like buildings, cars have an original sample which has been modified. ALLAH creates with no blueprints.

Ayah 25

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

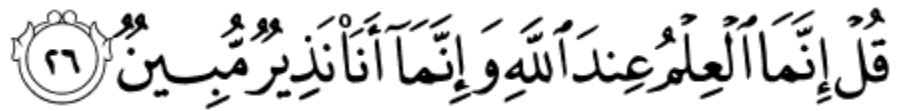
Muhsin Khan

They say: "When will this promise (i.e. the Day of Resurrection) come to pass? if you are telling the truth."

Nouman Ali Khan

And they say when this promise is going to be fulfilled if in fact you're saying the truth.

Ayah 26



Muhsin Khan

Say (O Muhammad SAW): "The knowledge (of its exact time) is with Allah only, and I am only a plain warner."

Nouman Ali Khan

Say that the ultimate knowledge lies with ALLAH and I'm just here to openly give warning.

The word warning is highlighted here because in the Akhirah, the question will be, didn't you get a Warner? And it's the mercy of ALLAH that he's calling himself a Warner so that you save yourself from that trouble in the Akhirah.

Ayah 27

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ

تَدْعُونَ ﴿٢٧﴾

Muhsin Khan

But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will be different (black, sad, and in grieve), and it will be said (to them): "This is (the promise) which you were calling for!"

Nouman Ali Khan

Then when they see it getting closer and closer and closer, the faces of those who disbelieve are going to look terrible and it will be said, this is what you were making your claims about.

When something keeps coming closer and closer to you, it's called زُلْفَةٌ. Hell fire will be brought out for the person to see, when they see this punishment approaching, they'll be taken to it, and the fire keeps getting closer, then the faces of those who disbelieve are going to look terrible and it will be said, this is the thing you were making your theories about. Also, means this is the order you were placing, you were literally asking for this.

Ayah 28

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللَّهُ وَمَنْ مَعِیَ أَوْ رَحِمَنَا فَمَنْ یُجِیْرُ الْکَافِرِینَ مِنْ
عَذَابِ أَلِیمٍ ﴿٢٨﴾

Muhsin Khan

Say (O Muhammad SAW): "Tell me! If Allah destroys me, and those with me, or He bestows His Mercy on us, - who can save the disbelievers from a painful torment?"

Nouman Ali Khan

Do you hold the opinion that if ALLAH destroys me and everyone around me or he shows his mercy then who's going to rescue the disbelievers from painful punishment?

یُجِیْرُ — means to save your neighbor. When the enemy comes and attacks you, you go and hide in your neighbors; you get protection from there, that's what the old meaning is. Believers are told in this Ayah, we will be gone as your neighbors. The prophet is told, if ALLAH destroys me, and those who are with us, or he shows his mercy, either way, what about you who make fun? Have you thought about where you're headed?

Ayah 29

قُلْ هُوَ الرَّحْمَنُ ۖ اٰمَنَّا بِهِ ۚ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُوْنَ مَنْ هُوَ فِي ضَلٰلٍ
مُّبِيْنٍ ۝۲۹

Muhsin Khan

Say: "He is the Most Beneficent (Allah), in Him we believe, and in Him we put our trust. So you will come to know who is it that is in manifest error."

Nouman Ali Khan

Tell them he is Ar-Rahman the exceedingly merciful, we believe in him and rely upon him then soon you'll find out whose openly in clear obvious misguidance.

The word Ar-Rahman is used so that the Kafir realize he's not just Al-Jabbar, not just Al-Muntaqib but he's Ar-Rahman, get your act together. The Surah began with Ar-Rahman, and this Surah takes more of a flavor of punishment than it does of reward. There is very little mentioned of reward. He says to the Kafir, he's kept the doors open, he's Ar-Rahman.

And we believe in him, not just in him, but also in the angels, the book , the messenger, judgment day, we believe in so many things and among them, we believe in him.

عَلَيْهِ تَوَكَّلْنَا – We rely upon him. Now there's exclusivity, because we don't rely on the angels, we don't rely on the book, we don't rely on the messenger, and we don't rely on the Akhirah. We only rely on ALLAH. There's *Ikhtisas* here.

Ayah 30

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

Muhsin Khan

Say (O Muhammad SAW): "Tell me! If (all) your water were to be sunk away, who then can supply you with flowing (spring) water?"

Nouman Ali Khan

Tell them if your water was just to be taken sunken in, who's going to bring you nice spring water, water that's crystal clear?

غَوْر – means water that is sunken in the earth, you can't find it. This water is about Zam Zam.

Makkans thought of themselves as a very powerful nation well taken care of, but their entire water supply was Zam Zam. Yemeni's came and settled there, for water. So, in this Ayah, ALLAH says, I can take you out by land, by air [wind], I can get rid of your water, what army are you going to have against me? This is ALLAH's way of showing the Quraish, where they stand. And ALLAH will take one by one, each of these, water, air, land. In the 30th Juz, Surah's themes come up regarding these. There is a dedication to the winds in Surah Mursilaat, how much winds can destroy.

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turned towards him whether you like it or not. This admission in Akhirah will not bring you closer to ALLAH

A king has criminals brought to him in his court in chains, and the crime is proven, he says to his guards ‘away with him’ which means take him away, his place is the dungeon and the guy is begging and pleading and the king’s not going to listen now, he’s already issues his verdict. The word for that is بُعْدًا

When a nation disobeys ALLAH back in the days when the prophets would come, Salin(as), Shoeb(as), Nuh (as) , ALLAH would essentially tell the angels بُعْدًا , and they would be utterly destroyed in the world.

The word فَسُحْقًا is stronger. Which means far away in the depths. So in the earth and this world the admission of sin brings us closer to ALLAH and in the Akhirah, admission of guilt – get away from here, it does you no good.